

The Pacific Churchman

Volume 73

SAN FRANCISCO, JANUARY, 1937

Number 6

A New Year's Message

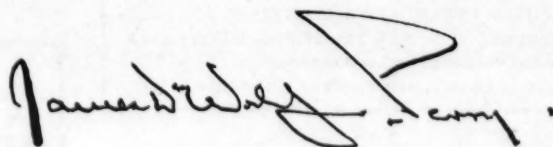
From the Right Reverend James De Wolfe Perry, Presiding Bishop of the
Protestant Episcopal Church of the United States of America

To the Church People in the Diocese of California—

My dear friends: Just one year ago, while in California, I was prevented by a full schedule of visitations from accepting Bishop Parsons' invitation to visit San Francisco, consoling myself with the hope that within a year I might return to accept the hospitality so kindly offered me. Again this winter appointments in other parts of the country have made a trip to the Coast impossible. I welcome, therefore, the opportunity offered by your Bishop and others to send this message to the readers of The Pacific Churchman.

Another year is bringing to the Church in the United States new opportunities and responsibilities, new faith and courage. It will shed fresh light upon the Gospel to which we as Christians are bearing witness. It will disclose more clearly than ever the need of our Nation and of the world for the saving power of our Lord. It will bring all sections of the Church, as it will bring Christians of all names, into closer unity as we go forward with one heart and mind to fulfill our mission.

I send you my blessing and Godspeed as you enter the Epiphany season gladdened with the light and strengthened by the presence of the new-born Christ.



The Pacific Churchman

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Editorial Staff: Rev. Britton D. Weigle, Editor, 1055 Taylor street, San Francisco (Telephone, ORdway 7034); Rev. G. H. B. Wright, 1051 Taylor street, San Francisco; Rev. James M. Malloch, 184 Castro street, Hayward; Rev. Charles R. Greenleaf, Pacific Grove.

Editor's Office Hours: Tuesday and Wednesday, 11:00 to 12:00 m. Other hours by appointment, 1055 Taylor street, San Francisco.

Business Office: 330 Sansome street, San Francisco.

Department of Publicity: H. Robert Braden, chairman; Ven. W. R. H. Hodgkin, D. D.; Very Rev. J. Wilmer Gresham, D. D.; Rev. John C. Leffler, Gen. R. H. Noble, Victor J. Robertson, F. M. Lee, Theo Dredge, Mrs. Charles W. Eichbaum, Mrs. W. G. Bedford, Mrs. H. M. Sherman.

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To Publishers: Kindly send books for review to the office of the editor, 1055 Taylor street, San Francisco.

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Bishop—Right Reverend Edward Lambe Parsons, D. D., 1215 Sacramento street, San Francisco.

Archdeacon—Ven. W. R. H. Hodgkin, D. D., 1215 Sacramento street, San Francisco.

Secretary—Rev. Britton D. Weigle, M. A., 1055 Taylor street, San Francisco.

Assistant Secretaries—Rev. David T. Gillmor, Los Gatos, California; Rev. John Collins, 430 Twenty-ninth avenue, San Francisco.

Treasurer—Frederick M. Lee, 1055 Taylor street, San Francisco.

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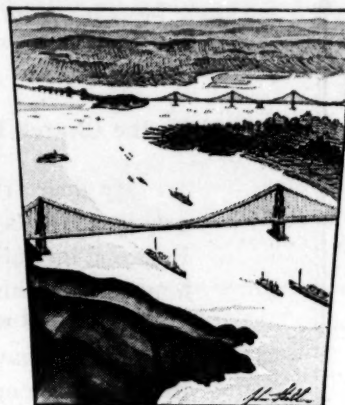
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Volume 73

SAN FRANCISCO, JANUARY, 1937

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The Bishop's Page

The New Year More than once I have suggested to the Diocese a watchword which we might carry with us through the year. In these days of Forward Movement leaflets with widespread and fine efforts everywhere to keep before us the deeper meanings of our faith, such a watchword is pretty likely to be lost in the multitude of helpful thoughts which crowd upon us. True! Nevertheless, though it be speedily lost from our spiritual view, I give you all this watchword: "We are more than conquerors through him that loved us." It is worth thinking of today. It is worth carrying over tomorrow and the next day and the next.

"We are more than conquerors through him that loved us." That does not mean we are something other than conquerors. It means that we win surpassing victories. It means that we win every day; not coming to the close with worn and weary souls but joyously, banners waving, "Te Deums" sounding, the flaming light of heaven flooding the drab and sordid and cruel and sinful world. However weary our bodies may be, we come "radiant with ardor divine."

Poetry? Imagination? Dreams? Worse than that perhaps? Sentimental slush? Pious words? I answer, "No!" Good solid fact, witnessed by millions of victorious lives ever since that long gone day when St. Paul opened his heart to those Roman Christians. "Wherefore," says he, in another place, speaking to the Corinthians, "I take pleasure in weakness, in injuries, in necessities, in persecutions, in distress for Christ's sake, for when I am weak then am I strong."

That is solid fact. That surpassing victory in and over life may be ours but only ours if we fight with God's weapons—prayer, thought, worship, study and an ever-growing love of Him Who loved us.

The watchword for the year: "We are more than conquerors."

...

A Great Loss In the death of Mr. H. C. Wyckoff the Church in the Diocese and the Nation as well as his own parish at Watsonville has suffered greatly. For many years a vestryman of his parish, he had also served the Diocese as a member of the Standing Committee and of the Cathedral Chapter, as deputy to General Convention and in many other ways. He had served the general Church not only in General Convention. For six years he was a member of the National Council and for many years a member of one or more General Convention committees. Only a few weeks ago I had a long talk with him concerning a canon on the National Council and the Presiding Bishop which he was preparing for one of the joint commissions of General Convention.

He was an outstanding leader, both among the laymen of the Church and in community and State. As a lawyer he had been president of the State Bar Association and done other work of State-wide importance. He was a true Christian and a churchman by deep conviction. He was a fine and true Christian gentle-

man. The whole Diocese thanks God for his life. We offer sympathy to his family. We carry on, poorer by his loss, richer by his example.

Christian Marriage The tragic crisis in England during the past month has turned the eyes of the world upon the whole matter of the meaning of Christian marriage. I have no thought here and now of entering into all the innumerable questions which have been raised or the controversy which has raged both about the former king and his actions and concerning the Archbishop of Canterbury's recent and much criticized speech.

There is only one point I wish to make. Before God all men stand bare of the trappings of station, wealth and power. Moral principles are the same whether they have to do with a king or a laborer. Christian marriage is Christian marriage, no matter who the individuals are who undertake it. Whether it is a king or a laborer, the moral principle involved in desiring another man's wife is the same.

We in America are very prone to judgments which are purely sentimental. We are also, unfortunately, in these days very prone to think that one's so-called self-expression is vastly more important than one's duty. The disappearance of the word duty from much of our conversation is a sad commentary upon our ideals. In all fundamental questions we must get rid of sentimentality, which is quite different from true sentiment; we must get our standard of values right. We must put duty where it belongs, at the top and above everything else. We must rid ourselves of the false notion that our little petty selves are the center of God's universe.

Forward Steps in 1937

Near the end of Dean Quainton's preaching mission in St. Paul's, Oakland, the following form was distributed to those present and to Sunday congregations since:

As a result of what I have heard and thought about during 1936 (through sermons, addresses and so forth) I will consider the following forward steps in 1937:

To observe a quiet time daily for prayer, meditation, guidance and devotional reading.

To invite the rector to my home for an evening's or afternoon's conversation and discussion of religion.

To join a group of persons who will make a few calls on others each month.

To try to carry out Christian principles in my home, business or profession and to discuss difficulties with others for our mutual help and encouragement.

To prepare myself to teach boys or girls in a Church School class.

To be prepared for (a) baptism; (b) confirmation.

To join a group for the deepening of the spiritual life and for evangelism.

To try to bring some one with me to church every Sunday.

Write any other decision or resolution which you wish to make and (a) topics on which you would like to hear sermons preached in 1937; (b) suggestions for making Church work more effective. Please return this sheet to the rector, with your name and address.

Diocese of California

Calendar of Coming Events

- January 5—Council, House of Young Churchmen, Diocesan House, 7:30 p. m.
 6—Meeting, Department of Social Service, 12:15 p. m.
 6—Meeting, Department of Religious Education, 2:00 p. m.
 12—Meeting, Trustees of Old Ladies Home, 3:30 p. m.
 14—Lecture for women of the Diocese by Mrs. William Palmer Lucas, in the chapter house, 2:00 p. m.
 15—Meeting, Department of Missions, 12 m.
 15—Meeting, Diocesan Council, 2:00 p. m.
 20—Churchmen's Round Table luncheon; meeting, Department of Publicity, 2:00 p. m.

H. C. Wyckoff Dies at Watsonville

Hubert C. Wyckoff, a member of All Saints Church, Watsonville, and a leading member of the California bar, died suddenly from a heart attack at his country home near Watsonville on Sunday, November 29, at the age of sixty-three years. The funeral services were held Tuesday, December 1, in All Saints Church, with final services at Santa Cruz.

The Bishop has given in this issue a warm tribute to Mr. Wyckoff for his devoted and extended services to the Church in the Diocese. Also memorial resolutions adopted by several organizations to which Mr. Wyckoff belonged will be found in this issue.

Round Table Adopts Memorial Resolution

At the last meeting of the Churchmen's Round Table Gen. Robert H. Noble gave a tender, heart-felt tribute to the valuable services rendered by Mr. H. C. Wyckoff as a churchman and a member of the Churchmen's Round Table. Mr. Victor J. Robertson offered the following memorial resolution which was duly adopted and spread upon the records:

"Resolved, that in the untimely death of Hubert C. Wyckoff, esteemed fellow member of the Churchmen's Round Table, a serious loss has been sustained by the Church and the State alike. He occupied a high place in the councils of the Church and in the profession of which he was a prominent member. Always ready to do his full part in promoting the general welfare, he has set to both old and young an inspiring example of good citizenship. A Christian gentleman has gone to his reward.

"Resolved, that a copy of the foregoing resolution be forwarded to Mrs. Wyckoff with the sympathy of the Churchmen's Round Table and when this meeting adjourns it do so out of respect for the memory of our late departed member."

C. H. Kroll Elected to Standing Committee

The Standing Committee of the Diocese, at its December meeting, after passing resolutions of sympathy to the family of Mr. H. C. Wyckoff, a member of the committee, filled the vacancy by the election of Mr. Clifton H. Kroll. Mr. Kroll has given long and distinguished service to the Diocese and Church. He has been a trustee of the Divinity School, a director of the Corporation of the Diocese, a member of the Finance Committee, vice-president of St. Luke's Hospital, senior warden of St. Paul's Parish, Oakland, and has served Diocese and Church in many other ways.

The Archdeacon's Letter

Dear Friends in the Diocese of California:

Last month I mentioned the possibility of having to join the Barbers Union. Since then I have made inquiries and find that it would take two years before the union would think of accepting me as a member. That leads me to consider a solution for the waterfront difficulties. If barbers are particular about their membership, surely sailors ought to be about theirs because their lives depend upon a ship being properly handled and properly loaded. I suggest, therefore, that the sailors be given charge of the hiring halls for all people who handle the ships and for all who stow away the cargo. A man whose life depends upon the efficiency of himself and his associates ought to be tremendously particular.

The Church also has its hiring problems. For years there has been much talk in General Convention and in the Church press about "placement." My suggestion for this difficulty is that the rank and file of the clergy should have the determination of those to be ordained. After a man has been passed by the rank and file, then turn him over to the Bishop.

These two simple solutions will settle all the troubles of industry and of the Church. Meanwhile, I go on my journeys and I am reminded that at a recent meeting of the St. Mark's Men's Club in Berkeley a police officer gave some figures that are food for thought. They sound as though they might be authentic but I have no desire to test them out. Under 20 miles per hour, 1 accident in 61 is fatal. From 20 to 29 miles per hour, 1 accident in 42 is fatal. From 30 to 39 miles per hour, 1 accident in 35 is fatal. From 40 to 49 miles per hour, 1 accident in 25 is fatal. Over 50 miles per hour, 1 accident in 11 is fatal.

On my way to the Forward Movement Commission meeting in December I stopped at Salt Lake to talk about the movement. I had a real thrill as I drew near the altar rail in St. Mark's Cathedral and read the name of Bishop Tuttle and realized that I was where that great Bishop of the intermountain region had planted the Church. Returning from the meeting I spent Sunday at Trinity, Columbus, and had another thrill reading the writing of Bishop Chase, whose work covered most of the Ohio and Mississippi valleys.

The commission met at St. Paul's, Chestnut Hill, Philadelphia, and I found one of the printed budgets for 1937. Imagine my surprise when I read that its aim for the Church's Program, that is for work outside the parish, was \$26,000. Such figures for the Program from one parish make me gasp; they are beyond my comprehension.

I hope this letter will help you to form several good and practical new year resolutions.

Faithfully,

W. R. H. HODGKIN, Archdeacon.

P. S.: I hope delays in my writing will be pardoned. I am at present without a secretary and my budget is overdrawn, so I must wait before having another. Miss Jackson married a fine young naval officer and is now happy in San Diego. May the dear God bless them.

All Saints Church, Watsonville Adopts Memorial Resolution

The following resolution was adopted by the vestry of All Saints Church, Watsonville:

"Whereas, Almighty God in His wisdom has called Hubert Coke Wyckoff to his final reward; and whereas, as a member of this vestry for thirty-seven years, also a member of the Convention of the Diocese of California, and as a member of the National Council of the Protestant Episcopal Church, he has, by his influential counsel, been a stimulus to his fellow members in directing the affairs of All Saints Parish; and whereas, his influence as a Christian gentleman has extended throughout our community in upholding and advancing everything worthwhile;

"Therefore, be it resolved, that we the members of All Saints Vestry extend our warmest sympathy to Mrs. Wyckoff and family; and, further, that this resolution be spread upon the minutes of the vestry and copies sent to Mrs. Wyckoff and family and to The Pacific Churchman.

"Signed: Allan W. Geddes, rector; William J. McGowan, senior warden; Edward A. Hall, junior warden; William N. Cumming, Thomas S. MacQuiddy, Otto A. W. Schuchard, William E. Davis, William Locke Paddon, Henry G. Watters, vestrymen."

Preaching Mission in Hayward Region

The National Preaching Mission for the Hayward region was held in the Presbyterian Church, Hayward, December 6-11, under the auspices of the Hayward Ministerial Association, of which the Rev. James M. Malloch is president.

Mr. Malloch led the seminar on Monday, December 7, on the subject, "Can one be a Christian in the present world order?" and took part in the other seminars.

The preaching mission was an outstanding success in every way.

San Quentin Chaplain Asks for Typewriter

The Episcopal chaplain at San Quentin would appreciate the gift of a used portable typewriter in good condition. It would be used by the Episcopal secretary at San Quentin in connection with religious work. Communications should be addressed to the chaplain, Rev. Albert V. Muray, Church of Our Saviour, Mill Valley, California.

Death of Mrs. John A. Emery

Mrs. John A. Emery, widow of the Rev. John A. Emery, for many years Archdeacon of the Diocese of California, passed away in Reedley, California. The Church family of the Diocese extends deepest sympathy to the bereaved family.

Bishop Freeman, Charter Day Speaker

Bishop Freeman is coming to be the speaker on Charter Day, March 23, at the University of California and will be here long enough to be heard on some occasions in the Diocese.

A Correction

In making up the type for the last issue of The Pacific Churchman a couple of items from the parish news of St. Mark's, Berkeley, were placed at the end of the parish news from Trinity Church, Oakland. The following item should have appeared in the news from St. Mark's Church, Berkeley: "Mrs. Bertha Brush Parsons, beloved wife of Bishop Parsons, left \$1000 to the parish for endowment of a pew. The interest will be used as a perpetual memorial to the donor."

Churchmen's Round Table

By C. K. Sutcliffe, Secretary

The Christmas jubilee luncheon of the Churchmen's Round Table on December 16 was a lively and joyous affair, presided over by President Stanton. An amendment to the bylaws, increasing the membership of the executive committee from the members at large from three to six, was approved. The nominating committee presented its report. No other nominations were made and the following were elected to office for the year 1937: President, Frank E. Lee; vice-president, M. Anderson Thomas; secretary-treasurer, C. K. Sutcliffe; executive committee, Messrs. Braden, Burr, Fairclough, Kessler, Noble, Robertson, Robinson, Stanton and Woodhouse.

Greetings were read from the following who were unable to attend the meeting: Bishop Parsons, Messrs. Adams, Castle, Kessler, Lee, MacGavin, J. A. and J. M. Sanders, Schuchard, Warburton.

The entertainment features of the luncheon were in charge of Percy C. Woodhouse. They were good, particularly the solos by Mr. Bob Stack, whose accompanist was Mr. J. Sidney Lewis.

Archdeacon Hodgkin made a few remarks regarding continuing the good work of the Forward Movement Committee and said that he would be glad to accept invitations to talk on the subject at length before any Church group. He stressed that Christianity must be taken hold of by the individual, that "George" can not do it for anyone other than himself and that wives can not do it for their husbands.

Among those who attended the meeting, not already named, were: Captain Young, Dr. Anderson and his guest Dr. Erpf, Messrs. Bradbury, Lang, Foster, Hinckley, Bartlett, Peters, Claxton, Rushton, Dunlop, M. Mahan, Eichbaum, Powell, Leonard, Braden, Green, Sheldon and Russell Sutcliffe.

Before adjournment those present stood for silent prayer in memory of their esteemed fellow member, Mr. Hubert C. Wyckoff, who recently passed to his reward. A resolution was presented to be sent to his widow, also a copy to the National Council. The meeting then adjourned out of respect for his memory.

Wanted: The New Pacific Churchman Lists

Will the clergy please send in their new parish lists of pledge card subscribers for The Pacific Churchman as soon as possible, in order that our subscription list may be revised to date?

Please state whether the single or the double pledge card is used. In case the single pledge card is used, every subscriber is entitled to The Pacific Churchman free. In case the double pledge card is used, only those subscribing on the red side of the pledge card are entitled to The Pacific Churchman. In the case of churches using the double pledge card, please send in, for our information, the number (not the names) of subscribers on the black side of the pledge card. We hope, as soon as possible, to send The Pacific Churchman to every subscriber, including both the red side and the black side.

Carroll B. Crawford

Attorney at Law

Telephone SUTter 3196

663 Mills Building

San Francisco

Eighty-seventh Diocesan Convention—1937

The eighty-seventh Convention of the Diocese of California will be held in Grace Cathedral on Tuesday, February 2. The opening service will be celebration of the Holy Communion at 9:30 a. m.

Monday, February 1, there will be a reception by the Bishop at 6:00 p. m. At 6:30, will be a joint dinner for the clergy and the laymen and a separate dinner for churchwomen at the Fairmont Hotel. Price, \$1.25 per plate.

TENTATIVE PROGRAM**Tuesday, February 2**

- 9:30 a. m.—Opening service; celebration of the Holy Communion; the Bishop's Address.
- 11:30 a. m.—Organization and business of Convention in Grace Cathedral.
- 12:30 p. m.—Luncheon at Fairmont Hotel.
- 2:00 to 5:00 p. m.—Business of Convention.

Wednesday, February 3

- 7:30 a. m.—Celebration of the Holy Communion in the Chapel of Grace.
- 9:30 a. m.—Opening devotions, followed by business of Convention, in Grace Cathedral.
- 10:30 a. m.—Joint session of the Convention and the House of Churchwomen in Grace Cathedral.
- 12:30 p. m.—Luncheon at Fairmont Hotel.
- 2:00 to 5:00 p. m.—Business of Convention, in old Cathedral crypt.
- 7:45 p. m.—Missionary Mass Meeting in Grace Cathedral. Dean McAllister of Spokane will be the speaker.

House of Churchwomen Convention Notices

By Harriet B. Bakewell, President

Each registered delegate will receive a "Journal." Only the names of delegates who register will appear in the "Journal." The dinners for the men and women will be served at the Fairmont Hotel on Monday, February 1, at 6:30 p. m. The price will be \$1.25 a plate for a three-course dinner. For tickets send check or money order—with self-addressed, stamped envelope—to Miss Sarah Collier, 2520 Octavia street (ORdway 8057), San Francisco; or to Mrs. C. O. Dee, 2953 McClure street (TEmplebar 8093), Oakland.

The opening service of the Convention will be held in the Cathedral, Tuesday, February 2, at 9:30 a. m. The opening session of the House of Churchwomen will be held in the Gold Ballroom of the Fairmont Hotel on Tuesday, February 2, at 2:00 p. m.

The Wednesday afternoon session of the House of Churchwomen will be held in the Cathedral at 2 p. m.

The joint session with the Convention will be held in the Cathedral on Wednesday, February 3, at 10:30 a. m. The joint session with the Auxiliary will be held in the Cathedral all day Thursday, beginning at 10:00 a. m. Luncheon will be served in the Fairmont Hotel on Tuesday, Wednesday and Thursday at 12:30 p. m.; price, 75 cents plus tax.

Delegates to the Convention will receive special rates at the Fairmont—single rooms, with bath, \$2.50 a day; double rooms, with bath, \$4 a day. The hospitality committee will entertain all out-of-town missionaries and their wives. Please reply to Miss Mavnard.

The nominating committee submits the following names for election: For president of the House of Churchwomen, Mrs. George McP. Batte; for council members, Mrs. Jerome Politzer, San Francisco; Mrs. S. A. Livingston, Oakland; Mrs. W. B. Allen, San Jose.

No reports to exceed 500 words. Please bring them typewritten for immediate insertion in the "Journal."

Woman's Auxiliary Annual Meeting

The annual meeting of the Woman's Auxiliary will be held in Grace Cathedral, Thursday, February 4, beginning at 10:00 a. m. The afternoon session will begin at 2:00 p. m. It is hoped to have a good representation from every parish and mission. Luncheon can be obtained at the Fairmont Hotel as usual.

The nominating committee will place in nomination for president Mrs. D. S. Lloyd Jones of St. Paul's, Oakland. The Diocese is fortunate indeed in this selection. The committee is not yet ready to report on nominations for the other offices to be filled—the vice-president for San Jose Convocation and the supply secretary. Delegates and alternates are to be nominated for the provincial meeting, to be held in May, and for the National Triennial, to be held in Cincinnati next fall.

House of Young Churchmen

By Albert W. Howell, Chairman Publicity Department

How often have you wished that you might receive the "National Broadcast for Young People?" Many have asked for it and it is now available for parish groups. The following comes directly from the December issue:

"Many requests, too many to be ignored, have been received asking that the 'Broadcast' be made available to parish young people's groups upon a subscription basis. To set up the 'Broadcast' on a subscription basis would call for machinery and clerical aid that the Department of Religious Education does not have at the present time. The 'Broadcast' is primarily a free service for diocesan and provincial presidents of young people's groups, adult advisors and editors of young people's papers. However, there is one way this can be done and that is under the bundle plan on the following basis: Ten copies of each issue (there are five issues), \$1 a year; 15 copies, \$1.50; 20 copies, \$2; 25 copies, \$2.50; 30 copies, \$3; 35 copies, \$3.50; 40 copies, \$4. Any Diocese desiring copies of the 'Broadcast' for parish young people's groups should send the number of copies desired; send name and address of person to whom the bundle is to go. The number of copies ordered will go in a single bundle to the person designated and that person must be responsible for distributing the 'Broadcast' to the local groups. Make checks payable to Mr. Lewis B. Franklin, treasurer, National Council. Send above information, together with check, to the secretary for young people, Church Missions House, 281 Fourth avenue, New York City.

"Please note that subscriptions may not be given for less than ten copies. Subscriptions may not be given for less than one year. Single subscriptions will not be received."

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CATHEDRAL NOTES



A cycle of prayer for all the congregations of the Diocese of California, will be used in the Chapel of Grace, Grace Cathedral, San Francisco, for the month of January, 1937.

On the January days specified following, the Holy Eucharist will be celebrated at the Chapel of Grace altar of Grace Cathedral, San Francisco, on Wednesdays at 10:30 a. m. and on Thursdays and holy days at 7:30 a. m., with special prayer and thanksgiving for the congregation mentioned for that day and for the clergy in charge. If the priest in charge of that congregation can himself attend and act as celebrant and if he or any of his people can attend the service it will be most appropriate and welcome but whether any of these can attend or not the service will be held and the congregation remembered. It is hoped that those prayed for here will also remember to offer their prayers for the Cathedral, the Diocese and the whole family and that by the drawing together of these many strands of prayer the spiritual life not only of our own Diocese but also of the holy Church throughout the world may be deepened, broadened and strengthened and bound as by "gold chains about the feet of God."

January 6, Wednesday—Christ Church, Alameda; Sumner D. Walters. January 7, Thursday—Our Saviour, Mill Valley; A. V. Muray. January 13, Wednesday—St. Augustine's, Oakland; D. R. Wallace. January 14, Thursday—Holy Innocents, San Francisco; W. M. Ford. January 20, Wednesday—St. Clement's, Berkeley; J. H. Thomas. January 21, Thursday—All Souls, Berkeley; P. McC. Casady. January 25, Monday—Trinity, Richmond; J. A. Ten Broeck. January 27, Wednesday—St. Peter's, Redwood City, with Good Shepherd, Belmont; Schuyler Pratt. January 28, Thursday—St. Francis, San Francisco; H. P. Veazie.

Religious Education

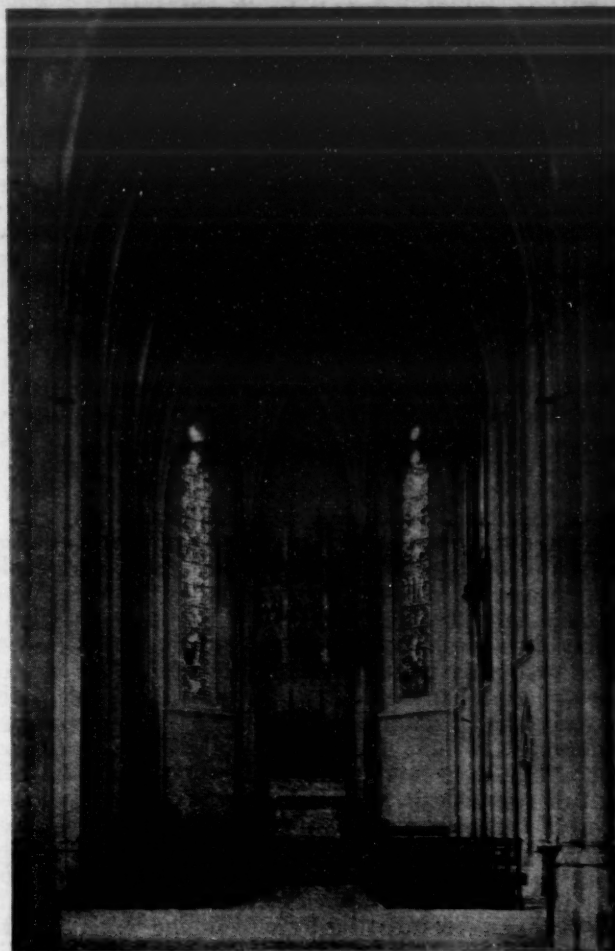
By Avis E. Harvey

Christmas Box Report

Some 560 gifts and candy were sent from Church Schools of the Diocese to boys and girls in negro missions in Virginia and North Carolina. These gifts went from the following schools: Trinity, San Jose; All Saints, Palo Alto; All Saints, San Francisco; St. Francis, San Francisco; St. Luke's, San Francisco; St. Matthew's, San Mateo; Trinity, Oakland; St. Paul's, Oakland; Christ Church, Alameda; St. James, Paso Robles; All Saints, Carmel; St. Luke's, Los Gatos; St. Edmund's, Richmond; St. John's, Ross.

Other schools, as well as some of the above, made contributions of money to be used for Christmas gifts. They were: Grace Cathedral, True Sunshine, St. Cyprian's, St. Luke's, Christ Church (Japanese) and Holy Innocents, San Francisco; St. Philip's, St. Peter's and Trinity, Oakland; St. Paul's, Burlingame; St. Paul's, Walnut Creek; St. Paul's, San Rafael; St. James, Paso Robles; Christ Church, Alameda; St. Luke's, Los Gatos; All Saints, Carmel; St. John's, Ross; All Souls, Berkeley; All Saints, Watsonville; Calvary, Santa Cruz.

Of the money gift, \$30 was sent to Bishop Binstead



THE CHAPEL OF GRACE, GRACE CATHEDRAL

in Japan for boys and girls in Tohoku. The rest is being used to help get some very necessary equipment for two new schools in the Diocese, the one in Belmont and St. Cyprian's, San Francisco. Trinity, Hayward, again sent a contribution to the Indian work to which the Christmas box went last year. St. Mary's, Pacific Grove, sent a large box to Lovelock, Nevada.

Twenty-seven schools took part in the diocesan assignment. This does not include the names and records of those sending gifts to diocesan and local institutions.

Leadership Training

The Department of Religious Education is again planning a series of leadership training institutes to be held in the Diocese during Lent. This year the courses will be set up under the revised National Accredited Leaders Association. The Department earnestly suggests that the Church School teachers and leaders in the Diocese work for credit. The programs will be so arranged that if one attends regularly two credits may be earned during Lent. The plan is to hold a school in San Francisco on Monday evening, on the Peninsula on Tuesday evening and in Oakland on Wednesday evening. Begin now to arrange your Lenten schedule to include one of these schools.

East Bay Episcopal churches are invited to present services of praise with brief messages broadcast from the Chapel of the Chimes, California Crematorium and Columbarium, 4499 Piedmont avenue, Oakland. For information telephone Piedmont 0124.

A Seminary in the West

By the Very Rev. Henry H. Shires, D. D., Dean

The Church has long had a seminary in the West. One of her best sons, William Ford Nichols, coming to California as its Bishop over forty years ago, possessed the statesmanship to visualize and the determination to realize such a fundamental institution. He saw clearly that in this segment of America so vast in extent and unique in character the Church would be poorly implemented in his own day and even more in the fast-developing future without its own divinity school.

The institution he founded, the Divinity School of the Pacific, has been doing its task well for more than two score years. The men who have been trained by it are to be found everywhere throughout the Church but particularly in the West and in the foreign mission field, serving the Church with sincerity and distinction and enriched in large measure by the spirit of its two deans, Bishop Nichols and Dean Powell.

During the past two years, however, the circumstances of a new day have served to focus afresh the thought and attention of the Church in the West upon the only seminary the Church has in this western land. Nearly three years ago the regime of the late dean was ended with his passing from this life. The school, shortly before, in becoming the official school of the Province, had broadened its horizons. New and larger demands were laid upon it for training men. Coincident with the greater expectancies came the impairment of resources.

Out of the wide interest thus centered on the Church Divinity School and the deliberations of the far-sighted leaders of the Province there has emerged more and more insistently the conviction that in larger measure than before men must be trained in the West for the ministry in the West. This conclusion has naturally led to the conclusion that there must be in the West the best seminary the Church can build.

In the course of thinking the problem through there are many facts and considerations which stand out insistently and which can well be restated.

In the first place a full and integrated Church life needs the seminary as one of its basic institutions. The remoteness of this section from any other seminary emphasizes the fact that the fulness of the Church's life here would be jeopardized by its lack of such a necessary element in its life. As our cultural life would be impoverished by the absence of the universities, our medical and legal science by the lack of their scientific schools in our midst, so would the richness of the Church's life be imperilled. As a center of stimulus, leadership and research it alone can fill up the measure of religion's contribution to life. Other communions have been alert to realize this obvious truth. There are at least a dozen such theological schools on the Coast alone.

In the next place it is part of the function of the seminary to capture, interpret and reflect in its thought and teaching the spirit and character of the life of which it is a part. Christianity can only be known in its fulness by the reactions of the many cultures upon the gospel message mediated to them. New aspects of interest, new facets of beauty, fresh depths of appeal are revealed in Christ himself by the varied experience and response of each group in the great human family. To capture in Christian thought, leadership and practice the spirit of the West is no inconsiderable function of the divinity school, that spirit which is characterized by its freedom from rigidity of thought and tradition, its simple and natural attitudes, its wholesome friendliness and daring venturesomeness.

More specifically still the necessity of the seminary is indisputable in that it is a sure source of men, the

kind of men the West needs. Bishop Dagwell spoke of it at the last meeting of the Synod. "We need more clergy. One man to 1,500 square miles is too few. We need western-trained men. Our one seminary needs to be strengthened and supported. We are depending too much on eastern-trained men. There were only nine ordinations to the priesthood in the Province last year." A native ministry, regionally trained, has always been the policy of the Christian Church. It supplies the kind of men needed, in the numbers needed.

Another factor of which the Bishop did not speak but which bulks large in Bishop Mitchell's mind is that many fine men sent elsewhere for their training "either never return to the West or only do so long enough to satisfy the obligations which their consciences tell them they owe to the home jurisdiction, when they follow their hearts back East." Men educated in the West would naturally have a tendency to stay in the West, where they are needed and whose ways and spirit they understand.

The presence of the divinity school also helps to solve the problem of securing the right men for the ministry of the section of the Church it serves. Part of the business of a seminary which rightly grasps its task is continuously to present the office of the priesthood to the young men of the Church in its proper perspective. In performing this obligation it presents by the example of its own life and standards not only the worthiness of the office but the high demands of intellectual equipment, spiritual fervor and vocational mission that the ministry requires. Such a challenge captures the eager-hearted and courageous. It acts as a corrective to the purely sentimental.

As the question of the seminary in our American Church life has been frankly faced and, in particular relation to our own affairs, it has become evident that one of the weaknesses in the whole system is that when schools are small and weak they will be tempted to take men who are inadequate and to keep those who, while not at first suspect, later prove their inadequacy. The solution for such a condition, in part, is to strengthen the weak or to eliminate them. That this is the mind of the Church, or at least the more thoughtful, is indicated by the action of the last General Convention in determining to review the problem. The value to the fortunes of the Church in securing, receiving and training only the fit is obvious. The Church must also at all times keep in careful review the channels by which this is accomplished.

Because of geographical isolation the Church in the



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West, unless it have a representative seminary in its midst, can have no part in that intimate relationship and supervision which keep its schools of training responsive to its own point of view and needs. It is not a healthy condition which removes theological training to institutions which are not susceptible to the full current of the life of the Church its graduates aim to serve. In the largest measure the Church in the West can only register its impress on the training of its men by having that close contact which the institution within its borders affords.

The growth of the Church in the past and its future prospects are another factor in the picture. This region is the fastest growing section in America. California alone has doubled its population in the past few years. When Bishop Nichols came there was one Diocese in the State. Today there are four ecclesiastical jurisdictions. There were then but a few score clergy in the western Dioceses that now constitute the Province. Now there are over 500. From year to year there is a steady growth in the number of communicants. That the means of supplying the spiritual leadership for this great western empire should be not only a concomitant of that growth but also a factor in promoting it seems but basic strategy. What the ultimate development will be when the shifting of the world's center of interest from the Atlantic to the Pacific Ocean, already begun, is accomplished, no one knows.

"The cause of theological education is one," said the dean of another seminary recently. What he had in mind was the character of training which should be given the clergy the country over. That his own theological school was doing an excellent piece of work was not enough. The tide of the Church's fortunes rises and falls with the character of the leadership supplied it. When excellence of preparation is universal and qualified leadership diffused widely—east, west, north and south—then only can the Church come into its own. The highest standards of academic study, spiritual culture, practical technique and vocational conviction must be provided and insisted upon in all the institutions to which the Church commits this fundamental task of its corporate life, the training of its clergy.

The Church in the West is alive to this necessity. It feels its oneness with the whole. It must have its divinity school. It must be implemented for the highest service.

Province of the Pacific Notes

By F. M. Lee

We all join in felicitations to the Very Rev. Harry Beal, D. D., on his acceptance of election to be Bishop of the Panama Canal Zone.

Bishop Huston, with his usual forethought, is already planning the program for the nineteenth synod, which will meet in Seattle next May. Bishop Huston has been appointed chairman of the Northwest district committee of selection for the Rhodes scholarship, a signal honor.

A fine example of Christian friendship and Christian unity took place at St. David's Church, Portland, where preaching missions were held last month with Bishop Remington as missionary. The parsons and congregations of the largest Methodist and Presbyterian churches came to the meetings and the church was packed.

We are afraid Father Nelson's long service as chaplain of a certain institution in California has put ideas into his head. We learn that having enticed the young

men's group at the Church of the Epiphany, Honolulu, to play ping-pong—horrors! he is now asking for a pool table.

Our lovable president, Bishop Sanford, and your humble scribe were both laid up after the arduous synod at Yosemite. Something should be done to ease the labors of the provincial officers at synod meetings. What with early services, all-day sessions and meetings of the council every evening, they have too much to do. Bishop Sanford is recuperating in the sunny South.

Dioceses and districts are urged to bring to the attention of their conventions and convocations the resolution passed by the synod endorsing the proposal to have General Convention assessments based on current expenses and to request their clerical and lay delegates to use their best endeavors at Cincinnati to amend Canon 49, Section 7. (See pages 14 and 15 of "Provincial Journal.")

Where will the 1940 General Convention be held? It met in San Francisco in 1901. Would it not be appropriate—but it is hardly the province of ye editor to make the suggestion.

A happy new year to all.

Diocesan Student Council Holds Joint Service

Under the auspices of the Diocesan Student Council a joint college service for the Diocese of California was held November 22 in Grace Cathedral, San Francisco. Choral vespers were sung, with students participating in the reading of psalm and lesson and in the music of the service. The colleges of the Diocese were represented by faculty and students in academic procession, with the clergy from the college centers also marching. Among the colleges so represented were the University of California, Stanford University, Mills College, San Jose State College and various junior colleges.

The preacher for the joint service was the Rev. Sturgis Lee Riddle, Episcopalian chaplain at the University of California and member of the faculty of the Church Divinity School of the Pacific. Rev. Mr. Riddle took as his text the assertion of William Blake, "I know of no other Christianity than the liberty to exercise the divine arts of imagination." The preacher called upon the spirit of youth to drive out the dullness entrenched in ecclesiastical institutions and bring in again the revolutionary religion of the "Young Man crucified."

This is the first of a series of similar services which the Diocesan Student Council is planning to conduct.

Passing of Alfred Auze

In the passing of Alfred Auze after weeks of patient suffering the Church loses one of its most devoted laymen. During the past few years physical disabilities had curtailed Mr. Auze's services to the Diocese but the older group of clergy and laity will recall his unusual devotion to the cause of Christ and the Church and his perfect unselfishness.

For several years Mr. Auze was an active and valuable member of the department of publicity and helped to inaugurate the pledge card subscriber plan of The Pacific Churchman.

Mr. Auze was laid to rest from the Little Chapel of the Flowers on Monday, December 21, Dean Gresham and Archdeacon Hodgkin officiating.

Book Notes

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"The Structure of Religious Experience," by John Macmurray. Yale University Press; \$1.50.

Undoubtedly this is one of the most important of the recent books in the field of empirical theology. Professor Macmurray of the University of London has attempted to define the field of religious experience and the relation of that field to the problems of practical endeavor in the human community. He objects to the dualism between naturalism and supernaturalism because he believes that such a dualism tends to break down the effectiveness of religion in the field of social and human relations; and this field he believes is the central element in religious living. He sees that the religious attitude is a synthesis of the scientific and aesthetic attitudes. Religion must be able to transcend both utility and intrinsic values and see persons both as means and ends. They can not be merely tools; or we use them; they can not be merely ends, or we enjoy them. They must be both, so that mutuality may abound. God is to be found primarily in this field of the human community; yet somehow He is cosmic. The rhythm of religious life is between reflection and practical action for the sake of the community. This is a stimulating book and should be read by all who are interested in experimental religion. It does not define God but it tells us where to look for Him.—R. C. Miller.

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But it is the return in our day of the social message of the great Galilean which gives the author confidence and encouragement. It is his description of this return which makes Dr. Booth's book especially valuable to those who would understand contemporary religion and its emphasis upon the social gospel.—Sturgis Lee Riddle.

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The plan of the book is simple. About half is a study of the characteristics and history of Christian morality, beginning with the New Testament and carrying on through consideration of its relations to Judaism, the non-Christian world and medieval and modern conditions. At the center is a discussion of the factors in this process of development and the closing chapters deal with modern problems—sex, race, the state, industry. The last chapter studies and accepts the finality of Christian morality as embodied in the person of Jesus.

The position taken by Bishop Henson can in such small space be only hinted. The contrast of Christian morality with Judaism is admirably described. The higher standards which the victory of Christianity brought to the western world are pointed out and in what is perhaps the best part of the book discussed as revealing the manner in which Christian morality has won its way by "accommodation and innovation"—by acquiescence in things as they are and yet with that acquiescence bringing inspiration and principles which ultimately produce change. Slavery is the most obvious illustration of this process—acceptance apparent at first, elimination certain at the end. The discussion of modern problems is most interesting. Sex and race are the best. The position taken in regard to war and industry will repay careful study but will seem to many rather over-conservative.

But whatever view one may take of parts, the thesis of the book is amply sustained. Christian morality is natural. Always, as the best in man is awakened, he accepts its standards. It is developing. With fundamental principles unchanged, it moves on from age to age, meeting new conditions with new applications. It is final—because Christ is always in the lead.—Edward L. Parsons.

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General Church News

By Rev. Charles R. Greenleaf

The Presiding Bishopric

In a series of editorials, "The Living Church," an independent weekly devoted to church news, has advocated the following seven points with regard to the presiding bishopric:

1. The Presiding Bishop should be an Archbishop.
2. He should have a permanent see.
3. His see should be in Washington.
4. His tenure should be permanent, with a retirement age.
5. His jurisdiction should be the whole Church.
6. He should be chief missionary of the Church.
7. He should be elected by the whole Church.

Dr. James E. Freeman, Bishop of Washington, was nominated by the periodical as the most proper candidate in order to effect the transfer of jurisdiction, should the General Convention of 1937 pass such legislation as the editorials outlined.

Lipstick Stains Communion Cup

An appeal to women to "renounce" lipstick before partaking of the Holy

Communion was made by the Vicar of Hove, England, Canon F. J. Meyrick. He said: "The stains on a teacup are unpleasant, but a teacup for the time being is your own. The chalice is not your own. It is the cup of fellowship to be shared by all."

Vestrymen Subscribers to Church Papers

Every member of the vestries of two Chicago parishes subscribe to some Church weekly periodical. It is a fine goal towards which other vestries should strive.

Bishop Rowe to Continue Work

Stating that "When you get old you can't stop, for if you do, you will not be able to get started again," Bishop Rowe of Alaska, now in his eightieth year, does not yet seek retirement.

Canadian Diocese Joins Forward Movement

The Diocese of New Westminster, British Columbia, is actively participating in the work of the Forward Movement of the Church.

One Churchman In Three Is Active

"Of the 1,500,000 registered communicants of the Church in this country only one-third are in active good standing and one-half of the remainder are communicants in name only," Bishop Maxon of Tennessee recently stated to the synod of the province of Sewanee.

Former San Jose Rector Dies

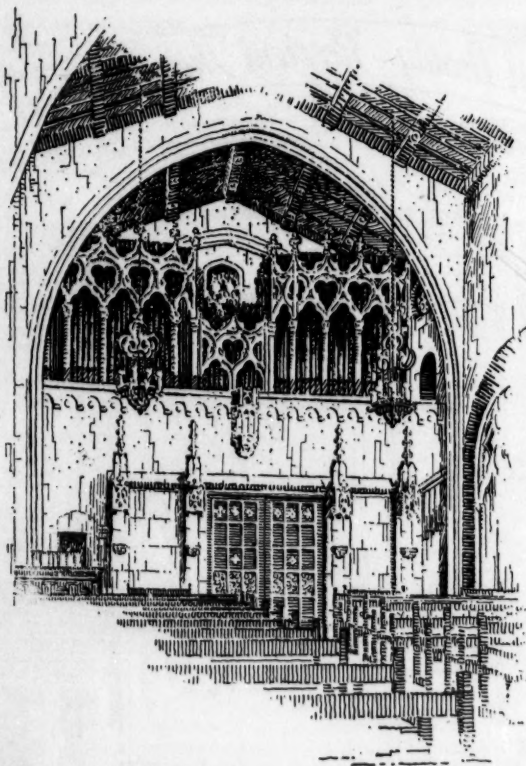
The Rev. Dr. Halsey Werlein, formerly rector of Trinity Church, San Jose, died of heart failure on November 28, in Fort Worth, Texas, where he was rector of St. Andrew's parish.

Idaho Church School Unique

The Church School of the Episcopal Mission at Ketchum, Idaho, is unique in having more scholars than in the public school.

New Bagdad Anglican Church

The foundation stone for the new Anglican Church at Bagdad came from a Jerusalem quarry near the ancient quarries of King Solomon.



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